THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.
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A CONTRAST.

THE PRESENTATION OF SOCIALISM IN EUROPE AND THE UNITED STATES.

In Europe the socialistic manifestations have been of the nature of a revolt against established institutions, and are dreaded by the well-to-do classes as the revolts of the negroes were dreaded by the Southern whites of this country in old slavery times. The lowest, uneducated classes have been mainly concerned in the terrible uprisings which have at different times, under the name of Socialism and Communism, enacted a reign of terror in the French capital; and it is natural that the higher classes of European society should think of Socialism more as a scourge than as a blessing. But there is a wide distinction to be noted between the United States and Europe in respect to this matter. The great Socialistic movements which have affected the American nation were started by men of superior position and education, and the Communities they founded were not by any means composed of the rabble of society. The Owen movement of fifty years ago—the first one of national importance in this country—had for its leaders men of eminent abilities and high social position. Owen himself had associated with Lords, Dukes and Sovereigns in the Old World, and was treated with great respect on his arrival in this country, by the representative men of the nation, including the President, Members of Congress, Judges of the Supreme Court, and the lesser dignitaries of State legislatures; and, as shown in our last issue, besides his own talented sons, who have since made national reputations, there were among those who taught and practiced his views many persons whose names will not soon be forgotten; such as Wm. Maclure, a founder and for many years President of the Academy of Sciences at Philadelphia, and called the "Father of American Geology;" Thomas Say, the distinguished naturalist; Dr. Troost and others. Owen's great Community at New Harmony was brought together in haste and without needful discrimination, and doubtless included many of the lower classes; but there is reason to suppose the great majority of the nine hundred gathered there were average American citizens, representing the different trades and professions, and no reason for assuming that they resembled the anarchic Socialists of Europe, who have declared war against the existing institutions of society.

Some of the other Communities which owed their origin to Owen's labors had a membership of still higher character. Thus we read in an authentic history written by a member, that the Yellow Springs Community, which flourished for a short time near Cincinnati, "was composed of a very superior class of people. They were intelligent, liberal, generous, cultivated men and women—many of them wealthy and highly educated. They were apparently the best possible material to organize and sustain a Community, such as Owen proposed." In the whole population, including from seventy-five to one hundred families, we are told that there were only a few common laborers; but "men who seldom or never before labored with their hands devoted themselves to agriculture and the mechanic arts; ministers of the gospel guided the plow, called the swine to their corn, and let 'patience have her perfect work' over an unruly yoke of oxen; merchants exchanged the yard-stick for the rake or pitch-fork; and ladies who had seldom seen the inside of their own kitchens, went into that of a common eating-house, and made themselves useful among pots and kettles." Such people as are here described are not of the classes from which insurrections take rise. They are neither poor, nor oppressed, nor at war with existing social conditions; but having realized their imperfections, they are willing to undergo some hardships in experiments looking to their improvement, or rather in founding a social state based on new and better conditions. In fact, the account of the Yellow Springs Community from which we have quoted says, "Owen was too discreet to inaugurate his new system among the poorer classes of his own country, whom he found perverted by prejudice and warped by the artificial forms of society"—that is to say, he was discreet enough not to experiment with the revolting classes of the Old World, and to test his system among the intelligent citizens of the United States.

Still it must be admitted that the *personnel* of the Owen movement was inferior to that of the Fourier movement fifteen to twenty years later. The latter was in a very important sense a movement of the very highest classes. Fourierism drew to its standard everywhere the intellectual and educated. It had for its Generals and Major-Generals the very *élite* of cultured society. Editors, authors, poets, teachers, philosophers—these were the men who made the life at Brook-Farm, and gave it a charm which still lingers on every page of its history. We need not repeat the list; it includes many of the names which have since been most eminent in the varied departments of literature, philosophy and art. Many other Associations of that period were fortunate in the number of intelligent men connected with them. The Northampton Community was founded as a school of education as well as industry, and had a college professor, a Congregational minister and many other educated people among its members. The North American Phalanx was the Brook-Farm of New Jersey. Though it had fewer distinguished persons as members, it was surrounded and fostered by many of the persons who had made Brook-Farm so celebrated. Horace Greeley was a Vice-President and stockholder; George Ripley was a visitor; Godwin, Channing, Brisbane and others, were its correspondents and patrons. Greeley, Ripley, Channing and Brisbane were among its lecturers. The members were generally of superior intelligence. Ripley says, in reporting a visit he made to the Phalanx in 1846, that he was strongly reminded of the society at Brook-Farm; "it seemed," he said, "as if the new friends he met were the same he had left at home, or rather that he had been side by side with them for months or years." There was nothing in the organization or subsequent history of this Phalanx, nor in the character of its members, suggesting revolt against, or war upon, existing society. It was an orderly, systematic attempt to institute new social conditions; and it simply demanded the right to peaceably work out its ideal. There was no agrarianism, no Jacobinism, no Red Republicanism, in the experiment; and it was, from first to last, conducted by men of superior intelligence and ability.

And the men who gave character and brilliancy to the Brook-Farm and North American experiments were the leaders of the great Fourier movement, and are chiefly responsible for its rise and progress. They conducted its propaganda, edited its journals and other publications, managed its conventions, issued its appeals for general recognition, furnished its evangelists with enthusiasm and argument. Horace Greeley, George Ripley, Parke Godwin, Charles A. Dana, Albert Brisbane, Wm. Henry Channing: these were the chief marshals of the entire campaign, and worked together in great apparent harmony. Their words thrilled the nation, and inspired thousands with the hope of a social millennium in the immediate future; but they excited no violence, no strife, no outbreak, no uprising of the lower against the higher classes; and though many idle and some vicious persons made their way into the Associations and Phalanxes that were started, there is reason to believe that the great majority of the members were from the middle and higher classes. Albert Brisbane, writing of the interest excited by his lectures in Central and Western New York, said—"The *farmers* are beginning to see the fruits and greatness of a system of dignified and attractive industry and the advantages of association." The members of the Clarkson Phalanx near Rochester are described as "a little above the average of common citizens at large in the State in respect to education, natural intelligence and morality." Samuel L. Hill, who settled up the affairs of the Northampton Association, of which he was a prominent member says—"The great majority of the members belonged to the middle classes of society; there were many farmers and mechanics among us; the educated classes were well represented;" and though there were many exceptions, we are persuaded that this description will apply, as a general rule, to the other Associations of that period—that their members came principally from the intelligent, middle casses, not from the unreasoning crowd, and especially included persons of high moral and benevolent impulses.

The early religious Communities established in this country, though of foreign origin, have been remarkable for their peace-loving ways; and even the Icarian Community, French as it is, has taken on habits of moderation in its practical life and propaganda* that are in wide contrast with the blood-stirring appeals that have given French Communism such a bad name.

The Oneida Community is quite distinct in its principles and career from the Communities, Associations, and Phalanxes of the Owen and Fourier epochs, as also from the older religious Communities; but it furnishes no exception to the general rule that Socialism has been presented to this country through the highest classes, and has drawn its students and experimenters principally from the middle and educated classes.

The obvious induction from this review is, that America is dealing with the question of social organization and reörganization in a much wiser manner than Europe. There the highest classes—the wise and wealthy—stand on their dignity and conservatism, and refuse to listen to any appeals or arguments looking toward radical changes in society. That might answer if the subject were one that could be safely ignored; but it is not. It is constantly asserting itself, and refusing to be ignored. Failing to receive the attention of the higher classes, it takes hold of the lower classes, and keeps them in a state of discontent and partial insurrection; and this condition of things will doubtless continue until the best classes in Europe take the lead in social discussions as they have done in the United States. This is the only way to save humanity from destruction, or at least from social insurrections of the most calamitous kind. The best classes—the rich and powerful—must lead in social progress, or it cannot take its steps wisely. If they leave the lower classes to work out their problems unaided, they must suffer the consequences. Here is an impending revolution; shall it be wisely restrained and guided to beneficent results? or shall it be left to take its own course? These are questions which every wise man will ponder.

The AMERICAN SOCIALIST, recognizing the existence of a force which is destined to modify the present forms of society and sooner or later bring the Kingdom of Heaven on earth, seeks, on the one hand, to prevent every premature and ill-advised expression of that force, and especially any useless collision between it and

*See "Circular of the Committee of Icarian Propaganda" in another column.

the other forces of civilization; and at the same time will do its utmost to insure its general recognition and approval by the wisest and best classes of society. This course, we believe, is dictated by the highest wisdom, and is the only one which can insure a peaceable transition from things as they are to things as they should be.

THE ENLARGEMENT OF HOME.

V.

In my last article prominence was given to the idea that the enlarged home is needed that we may have a school for life in which it shall be practicable to aim at the highest culture. I wish now to still further develop my conception of this point and to show in some respects how and why this may be so.

The idea of a university in a home sufficiently enlarged to constitute such an institution comprehends, in its lowest conception, substantially all that can be found in the highest of such institutions in the world, and would give us an ample library, collections of works of art, museums of objects illustrative of the facts and laws of the natural sciences, apparatus for demonstration in the principal fields of scientific research, and competent instructors in every leading department of knowledge, of whose qualifications spiritual-mindedness would be regarded as most essential, inasmuch as the spiritual world, notwithstanding the neglect or sneers of many leading scientists of the present time, is, as we believe, as real, and more potent, than the natural. These appliances for culture would be free for all, and the high and unselfish use which Communism would make of them, would tend to stimulate and intensify love of improvement in the minds and hearts of all members of the body.

But this would cover only a small part of the field of culture which would be opened to us in such a home. Above and beyond all that we can conceive of the benefits that any system of education with its universities and professors can confer upon an individual, either in society as it is, or in any future improved social state, there is a sphere of culture which these do not touch, and whose outer borders they only approach, viz.: the sphere of self-culture. There have been in the world's history, as there are now, not a few of those usually called self-made men and women, those who attain eminence in art, learning or spirituality, and who lead the thought and inspire the emotions of the world without the education which schools can give, and whose lives, wherever led, in spite of untoward circumstances, are lives of devotion to the best culture to be reached, with little reference to any selfish uses they might make of their acquisitions. These persons are at all times illustrations of the possibilities which lie within the range of pure and honest effort in any direction. Not unfrequently have such emerged from a childhood of poverty so utter that the thought of where the next meal or the next garment shall come from is a constant presence, into a youth of such toil from the rising to the setting sun as made the days wearisome with strained and aching muscles, and the nights often oppressed with dreams of renewing the day's labor before the time, to graduate into manhood almost barren of means and opportunities for culture, but with determined will, warmed and stimulated by a brave heart, to dare and do in the struggle for improvement. It is unnecessary to particularize examples; names will readily occur to the intelligent reader, of the self-cultured in music and other fine arts, in philosophy, statesmanship and government, and in spiritual things as well. Such are commonly called persons of genius, and so they are; but what is this question of the possession or non-possession of genius, but a question of having a capacity or inspiration for improvement in any direction in a greater or only in a less degree? "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." There are scarcely any but have some power for self-culture, and this needs but to be touched with desire for improvement to be fired into such genius as, if earnestly cultivated, will surprise its possessor with abundance of fruit in the procession of the years.

But it will be but a narrow and scanty culture that one shall get from the training of the prescribed course in any school or under any system of instruction, if he content himself with that alone. The thought has been advanced by prominent educators, that, after all, one does not get an education at the schools, but only the means, the tools, as it were, with which to go to work and acquire it. Neither in the best conditions of society as it is, nor indeed with the advantages of the Home-University which we expect Communism will furnish, will any one make much attainment unless he devote himself with resolute purpose to self-culture. The great prize only lies within the reach of those who would win it in running the race which is set before them. And let none imagine that Communism will afford a refuge for laziness or indifference, either in respect to bodily or spiritual interests, any more than it furnishes scope for him whose ambitions are limited to the pursuit of pleasure or other self-seeking. Its school is to be appreciated and labored for because it is the reverse of all that. We assert for Christian Communism that it deepens the sense of individual responsibility, and hence it cannot, as some suppose, tend to check the development of genius—inventive or other. Far from it. Such a home as we contemplate, and a state of society composed of such homes as units, in which each member shall sustain just relations to every other, instead of tending in that direction, will place every one in that relation to the plans of the whole which the enthusiastic artist sustains to his cherished ideal, one in which the inward life ever desires and struggles to embody itself in outward things. It will surround a man with, and start him under the influence of, such circumstances that his powers shall be directed to the highest plans of action which he is capable of conceiving and executing, and therefore will prompt in him the greatest efficiency. The isolated home through its lack of the conditions of such enthusiastic and loving efficiency, necessarily leaves the majority to spend their energy upon low-born conceptions—those far below their power of execution—and the result is but an unfruitful freedom.

We see the superior value of the enlarged home in the grand possibilities which it contains and offers to the earnest soul, as compared with those of the poor and pitiful concern which one man and one woman can make, do the best they may. For it is not alone those born to want, and whose early years are doomed to exhausting toil that encounter almost insuperable difficulties in respect to culture, arising from the poverty of the family as it is as a school of life. Even those measurably favored by fortune and by friends able and willing to help, from the nature of the case fare little better. With the monogamic family as the so-called social unit—though we think it will yet become manifest that it is no unit at all—every person must look out for himself; he must build a home of his own and provide for it in some way (or marry some one who does this), or be counted a pauper. One does not, nor can he, but in exceptional cases, inherit a home furnishing him at once with the means and opportunities for progressive advancement. He goes out, or we may say, is thrown out into the world, and must go to work and make a home or be a vagabond. To do this, so fills his time and exhausts the forces of his life that he has little left for any thing else. This is especially the case with the agricultural population. And in considering the problem before us we have to take into account not only the wastefulness of the productive force which is involved in the building of a separate home for every such family, and its inability to avail itself of the increased productive forces of our present civilization to carry it on when once established and put in running order, but also that which necessarily results from its short-lived character. It passes away with its generation; and its acquisitions, however valuable, are scattered and often perish with it. If among the things which it gains and stores up there are treasures of knowledge, of faith and spiritual character, it is worse for them than with its accumulations of property. The house and lands may descend and be so divided as to leave something tangible to the heirs, but the more valuable gains are thrown away, and each builder of a home begins anew for himself. The home as such has no continuity of spiritual life. A few jewels or household ornaments may be handed down, as heirlooms, from generation to generation, but the most precious of home treasures are dissipated and lost.

By many good people Communism is supposed to be destructive. In this they fail to appreciate its spirit and intent. In my opinion it is truly conservative, and the narrow, isolated home, has shown itself destructive as to the higher interests of man. What is needed is such a home as will make it easier, at least, to conserve and perpetuate all the good which any of its members have attained for the benefit of those who shall come after them. In this regard some of the features of the families of the titled nobility of other countries are valuable, and in a sufficiently enlarged and properly-constituted home, the principle which is applied to the eldest son or sole heir of the titles and estates, might be applied not only to the preservation of the name, the honor and the property of the house, but also to the preservation and transmission of all that might be acquired in it of an intellectual or spiritual character in such a way as to strengthen and beautify it as a home for the school of life. The purpose of preserving all that is valuable of the past would naturally grow up; the means for carrying out that purpose would be greatly increased; and so the advantages which the enlarged home would furnish to those who feel their responsibility for self-culture would be incalculably enhanced.

One point more, briefly. Every one who has aspirations for culture, has, without doubt, appreciated the value of companionship therein, and what is there in human experience sweeter or of more worth, than the friendships which exist between persons who meet each other and walk in life for a season, animating and inspiring each other, through the possession and exercise of a mutual taste in respect to some study or culturing pursuit? These may be between persons of all ages, and between those of the same or of opposite sex, and as to numbers according to choice or as circumstances may favor. In respect to these what a fine field will our enlarged and enduring home ever open to us! Given, its ordinance of wise and loving criticism for guidance, what scope for the selection of the fittest as companions in the work of improvement! Surely, the isolated and perishing home of the present can pretend to nothing of this!

J. W. T.

CORRESPONDENCE.

Springfield, Vt., Oct. 9, 1876.

Editor American Socialist:—The great want of the present age is good, well-arranged, well-managed Unitary Homes for the better class of young people who are constantly going out from their parents in such multitudes to seek a livelihood and secure a home for themselves. These Homes should be ready to receive them as members of the family so long as they cheerfully conform to its rules and contribute their share toward its maintenance. In this home they should be surrounded with wholesome influences and good associates; and should be taught by example to live in accordance with the laws of nature. They would then enjoy the health and happiness that are sure to follow right living.

In connection with this Home they should be furnished with constant and regular employment, and should receive as wages their just share of the products of the labor of all the members, after paying for stock and materials used in the business, and a fair interest on the capital invested in the enterprise. From their wages they should pay for their board and clothing; which a rule of the institution should require to be plain, modest, and inexpensive in style. This would take about one-half the wages of men, and two-thirds the wages of women. A considerable share of the balance of their wages they should be required to save and invest in the stock of the Home; thus accumulating a capital to increase its business or establish another similar Home when the first had grown to that size found most desirable. Young men can earn, at the present time, an average of 500 dollars a year, if constantly employed, working ten hours a day, as they should do in the best working part of their life. Of this sum, two hundred dollars a year should be saved. In ten years a man will have saved, if his investment pays him seven per cent., nearly three thousand dollars; and if the family in the Home consisted of one hundred such young men, their aggregate saving in ten years would amount to nearly $300,000. Young women can earn $275 a year by working the same number of hours that the men do, and can save $75 dollars each year. This, continued for ten years and invested in the same way as proposed for the men, would amount to $1,000 each; and if our Home contained one hundred young women, their aggregate savings would amount to $100,000. Each couple would have saved $4,000, and the whole family of 200 persons have saved $400,000 in ten years, besides having the interest on the original capital required to start the enterprise. In ten years more their savings from wages will have reached a million dollars, and they will be able to lend $100,000 to each of five other similar homes and to furnish each of them with ten capable, experienced men and women as managers of the new Home when it is started. At this rate of progress a half century would fill the country with Homes of this kind.

In this calculation I have made no allowance for those who withdraw and take their savings away from time to time; nor for those that would be dismissed because they did not prove congenial inmates of the family. Most of these would occur during the first years of their stay at the Home, and might amount to one-fourth of the whole, and would reduce the aggregate savings to that extent, as all should be paid up when they left from any cause. Five per cent. of the net earnings of the institution should be put in a permanent fund that belonged to

the Home, never to be divided or withdrawn, but left to accumulate for the purpose of sustaining it through any loss or misfortune, and to enable it to aid branch establishments that are started. Thus by saving the time that is now lost in idleness or expense while looking from place to place for employment, by furnishing steady work, by introducing habits of economy in dress and living, in ten years we shall have converted two hundred poor young working people into capitalists; and if they continued industrious and steady, in a few years more they would become millionaires. We shall have provided them with a good, comfortable and happy home during this time, where they have learned the importance of ventilation, of bathing, of proper diet, and the folly of taking medicine and stimulants, and will have kept them free from vice and bad habits and the misery and want which they produce. And all this will have cost us nothing but the effort required to get started. The enterprise will have been self-supporting and have paid good interest on the investment, as this interest would be taken out of the receipts before any wages were paid.

The ways and means by which the first pioneer establishment of this kind can be started and put on a permanent basis, I will try and point out in my next letter, as this one is as long as you will be willing to print at one time, I think. Yours respectfully,

JOEL A. H. ELLIS.

Vineland, N. J., Oct. 9, 1876.

EDITOR AMERICAN SOCIALIST:—In your issue of Oct. 5th is an article from the *Popular Science Monthly* on "Organized Homesteads and Households," which challenges our interest and attention.

To a casual observer Dr. Channing's picture of the "People's Palace" is a very charming one, and while I appreciate the kindly spirit of the article, the more I look at it thoughtfully the more I am convinced that his plan is after the old selfish order and would naturally tend to draw the lines of caste more closely, and intensify modern exclusiveness. It must be apparent to every one that only the same relative class of people could harmonize under such a roof. Or perhaps I anticipate. The gentleman may intend only coöperation in the matter of expense, but as he talks of schools and kindergartens I suppose he means a harmonial social life for all concerned.

Of course, no one will deny that such a Homestead might be maintained at much less expense than the same number of people would incur in solitary homes; but would it not shut out from needful home influences a host of what now may be termed "solitary workers," especially women who without capital, or ability if they had capital, to maintain a home for themselves, must remain, an "alien caste" of servants?

After discussing the cost of "carrying on the "People's Household," including the various departments, he says: "This estimate leaves to the women of each family the greater part of their time." And, pray, what would be the good of that except in particular cases? Not accountable for their own ways to any especial organization or leader, would not their freedom from duty have very nearly the same effect that hotel life does, which all sensible people concede to be very demoralizing! Women in hotels and boarding-houses are constantly contracting idle, gossiping habits, oftentimes running into the greatest excesses of intrigue and flirtation. I have myself seen some very sad victims of hotel life, and it seems to me the "People's Palace" would be an excellent school for intrigue—just to kill time—since it is organized on very much the same plan as the hotel, with the exception of coöperation. However, since people do not want nor will not have the improved order which lies behind it, as a possible stepping-stone to the *better*, it may be an experiment worth trying.

Dr. Channing next asserts, "The separate house necessarily and permanently dooms woman to drudgery." Now, I am a woman, and a believer in "organized households," but I deny that the solitary house alone "dooms woman to drudgery." It is not the house but the artificial wants that force her into a daily waste of labor. Look, for instance, at the sewing-machine; what a helper in the family, if the mother would make her garments in the same plain, useful way she formerly did by hand; but, instead, if she have a machine she must sextuple her stitches in order to consume her time in ornamentation of family sewing: and then, "*O dear! I have no time to read.*" Mothers, too, in ninety-nine cases out of one hundred bring up their boys to make work and be waited upon, instead of insisting as they should, that boys as well as girls shall not only learn to do work in the house but learn to save it.

Now I contend that in usefulness there is no such thing as drudgery; that the most menial labor, if necessary for the family comfort and happiness, is, or should be, delightful service: and yet we can make drudgery of the finest art, if we pursue it to the waste of the life forces. Think of our elaborate cooking, our fashionable dressing—and *the great abomination of all*, of the abundance of *things*, all involving care, with which homes are encumbered—is it any wonder that womanly force is wasted?

I repeat, the "People's Palace" may be an experiment worth trying for the sake of the better order which lies behind; but I believe, and it may count as one woman's opinion, the world has need of a different gospel; a gospel that shall equalize the conditions of society, and put real love for the lowly into the hearts of its leaders. Little Eva in "Uncle Tom's Cabin" said to the maiden Aunt, "if you would do them (the blacks) good, you must put your hand upon them," and the divine Savior recognized the principle when He left His father's throne and came down to put His hand upon the outcast and sinful. O, for such an infusion of His gospel as will lead men every-where to "deal justly and love mercy!"

When I think of the splendid clothing warehouses, groaning with the product of the ill-paid labor of half-starved sewing women—and they are not the only ill-paid class—my heart cries out, not for "People's Palaces" but for *Homes* in which the poor as well as the rich shall find all home comfort, and where they can be taught not only spiritual things but all beautiful and productive industries. The cultured and wealthy, instead of building Palaces, out of which to shut the "alien caste of servants," must condescend from their high estate, by true love and helpfulness, to lift up these lowly ones, else they may turn upon them in a frenzy which shall not leave one stone upon another of all their Palaces.

Does not Christian Communism teach such a gospel, and will it not, in God's good time build homes for the people out of all sweet harmonies?

Very truly yours, A. M. W.

Ossawatomie, Kansas, Oct. 6, 1876.

EDITOR AM. SOCIALIST:—I am very much interested, and I have no doubt a great many of your subscribers are, in reading the letters of W. A. HINDS from week to week, giving us information in regard to the present condition, the trials, privations, the heroic struggles and self-denial of the respective Communities that he visits. I consider them alone well worth the whole year's subscription. I was gratified to learn from his description of the Icarians that they are in a prosperous condition. I am pleased to know that they maintain the marriage relation, and hope that his fears that it will make trouble for them may prove groundless. I am confident that, relying as they do upon the common sense, intelligence, and administrative ability of their members, rather than on any dogma or religious creed for light and guidance in the practical details of their varied industries, they must, as a measure of self-preservation, protect themselves from the erratic whims and visionary, unpractical crotchets that seem to distinguish so many social reformers.

I would like to know whether MR. HINDS found any American, or other than French members with them, or if they would reject an applicant on account of nationality.* It seems to me that if they would receive a few more members who were suitable, on payment of a few hundred dollars and after a satisfactory term of probation, they would soon discharge their debt and increase their comforts, while the new members would be guaranteed a partnership in a well-established and successful Community. There are so many failures of inexperienced Socialists that it appears to me to be better to do as above suggested, and when a successful Community has members and means to justify it, start a new branch in some other locality. In this way they would secure capable, practical managers with sufficient means to work with. Ever since I had my young heart touched with a live coal from off the altar of Robert Owen's enthusiasm, when I was a boy of fifteen, in Scotland, I have continued to take an interest in Communism; but the cares and expense of bringing up a large family have hitherto prevented me from accomplishing much in the direction of my long-cherished convictions. Respectfully and fraternally,

WM. CHESTNUT, SR.

*Mr. Hinds found one American at Icaria, and he does not think any applicant would be rejected on account of nationality. President Marchand and many others of the Community speak the English language.—ED. AM. SO.

CO-OPERATION IN GERMANY.

It is over twenty-five years since coöperation made its appearance in Germany. The leader of the movement, Herman Schultze Delitzch, reported, in 1860 fourteen coöperative-store societies, 116 coöperative societies for the purchase of raw material, and 257 societies for cash advances. The society in Zurich had, on a basis of 2,400 shares of sixty cents each, seven stores and a bakery, and did a business of $126,000 per annum, which increased by 1864 to over two hundred thousand dollars.

The movement in Germany has differed from that in England, there being less disposition for the accumulation of dividends, immediate profit being their object, and a large amount of trade being done on the ticket system, by which the members of the society receive a certain discount from merchants to whom they give their custom. The chief difference, however has been in the fact that the German and other continental coöperators have given their attention largely to coöperative banking, in which they have many millions invested. The results of coöperative banking have every-where been successful and the coöperative banks stood firmly through the Franco-Prussian war, when others were shaken or overthrown.

These are the banks of the people instead of the speculators—based upon the industry and economy of the millions, and not upon the resources of the great capitalists.

Coöperation in Germany has received the support of all classes—officials and families of distinction as well as laborers, and has really increased with greater rapidity than in Great Britain. Ten years ago there were 350,000 members doing an annual business of about $60,000,000. We have no accurate statistics of its condition to-day, but presume there are over half a million members.

—*Coöperative Journal of Progress.*

WORDS OF PEACE.

IN an able article on "Science and Religion as Allies," Mr. James Thompson Bixley in the *Popular Science Monthly* undertakes to show wherein the two are *mutually indebted;* first, wherein science has been a helper in strengthening faith and religion, and second how "religious reverence among the Hebrews led to the notice and study of Nature." He gives credit "to the influences of Christianity" for the "sources of the modern scientific spirit." And the triumphs of science, he says "have not redounded merely to the empty glory of their hero, but they have been solid contributions also to the benefit of man and to the glory of God."

The concluding paragraphs we copy in full, as they show the liberal, improvement-loving spirit in which the whole article seems to be written:

"Thus have science and religion given to each other assistance which more than balances, it seems to me, whatever hindrances they have put in each other's way. This assistance, to be sure, has been imperfect, has been more or less unconscious, and sometimes, perhaps, in despite of what has been intended. In the present controversy, as to the proper relations between science and religion, does not this page of history give useful instruction? Not to render them opponents, or maintain conflict between them by raking over the ashes of controversy; not to patch up a temporary truce by schemes for dividing the field of knowledge between them, but to continue and perfect between them this alliance of the past, making it henceforth a conscious, entire, and welcomed coöperation—is not this the duty of the present and the future? Since neither science nor religion can claim an exclusive sovereignty over the field of knowledge; since that domain cannot well be partitioned off between them, the true way is to unite them in a perpetual alliance. Take the testimony of both religion and science. Presume that there is a certain proportion of truth in what each has to offer. Weigh in the scale what each presents. Accept that which is most solid, from whichever side it comes; or if neither, which is likely, presents the whole and real fact, employ the parallax of the two to give the actual position and full form of the two.

"Each should seek from the other correction of its errors and filling out of its imperfections. Religion ought to obtain, from wider knowledge, greater purity and enlargement. She ought to learn from physical discovery the importance of going at once to facts and thoroughly studying them, instead of sitting in her study patching dogmas out of scriptural shreds. She should learn from science the method of studying facts, as well as its importance, how to criticise, to sift, to throw away the chaff and keep only the solid grain. And, having mastered the secret of modern knowledge, she should proceed to put theology upon a solid, inductive basis, and build it up into the genuine science of which it is capable.

"And similarly, science ought to obtain the help of religion to elevate and perfect it. From the ideal aspirations of faith, science should enlighten its vision and ennoble its

aims. It should not restrict its studies merely to the lower realm of facts. Science fails to fulfill its appointed mission in the world if it ceases its researches on the threshold of the grandest discoveries open to it, the questions above all in interest to humanity. It should learn from theology to study the laws of mind and soul as well as those of matter; to recognize that the fundamental truths of morality and religion are self-evident, as well as those of geometry, and that the belief in a God and in a future state is as primitive, universal, and necessary, as the belief in the uniformity of Nature, or the indestructibility of force. It should look at the upraised finger of Faith and be pointed from the law to the Law-giver; from the effect to a cause; from the force to the living well.

"To widen, purify, and make stable; to save from the building of unsuitable air-castles, and from blind clasping of objects unworthy of worship—that is what science should do for religion.

"To inspire and ennoble and crown; to turn from peering and picking altogether in the dust; to look up to the heavens—this is what religion should do for science. Playing no hostile nor rival, nor even independent strains,—but each in sweet concord and divine respondence, joining in the same holy anthem,—thus knowledge and reverence, mind and soul, all according well, may make one music as before, but vaster."

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 19, 1876.

☞ *Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.*

THE letter in another column from A. M. W. (a new contributor, who, we hope, will send frequent communications), contains some strictures well worthy of perusal, on Dr. Channing's essay entitled "Organized Homesteads and Households," copied into our last issue from the *Popular Science Monthly*.

THE letter from MR. JOEL A. H. ELLIS, which will be found elsewhere, lays itself open to some criticism. It begins by saying that Homes ought to be provided to which young people could go when they depart from the shelter of the parental roof. Very good; but is not this leaving the old folks out in the cold? The scheme seems to lack somewhat in provision for the aged, the infirm, and the babies. It is, moreover, as given in this letter, too entirely speculative. The demonstration of its feasibility is only on paper. Yet, as our readers know, MR. ELLIS has had some experience in the line of things whereof he speaks, and has achieved a certain degree of success in organizing such a Home as he advocates, though it is not thus far a financial success. We hope the enthusiasm for social reörganization which is coming will be accompanied with a determination to thoroughly study plans for enlarged Homes. The large Homes of the future ought to be so organized that every generation of children will remain in them after they reach years of maturity. The hive should be so large and so pleasant that the young would never dream of swarming.

THERE exists in England a small sect known as the "Peculiar People," one of whose distinguishing tenets relates to the treatment of the sick. They do not believe in swallowing drugs to cure diseases. When any of their number falls ill, instead of sending for a doctor, the friends and relatives pray over the afflicted one, and anoint him with oil. In this simple treatment lies their sole trust. But it seems the laws of England do not permit a sick person to remain without the care of a regular physician. One John Robert Downes, a member of the "Peculiar People," has just been arrested on a charge of manslaughter arising out of the death of one of his children, no medical assistance having been called in. The man declared that he did not know that the law required him to employ a physician, and said that he and his wife "relied in such cases on a mother's care and the prayer of faith." He was, however, convicted and sentenced to three months' imprisonment with hard labor, it being his second offense of this sort. It does not appear but that Downes and his wife treated their children tenderly and with good ordinary judgment while sick. The offense consisted entirely in neglect to call in medical assistance.

This seems a pretty hard case. It is a question whether any man, woman or child ought to be compelled by law to swallow the prescription of any doctor, of whatever reputation. We do not see the sense of the law requiring the advice of a doctor unless it is also obligatory that the advice be followed. If drugs are prescribed drugs must be swallowed, or the law amounts to nothing. Such a law would hardly do in these United States, however it may work in England. If similar statutory provisions were adopted here we should consider that Death had a pretty firm grip on us, so long as every youth who has spent a few months at a medical school or water-cure, and who fancies he could heal, is permitted to write M. D. after his name and prescribe for the sick. We respect the profession, but not to the extent of rendering their advice compulsory.

INSURANCE AGAINST ORPHANAGE AND THE TRAMP.

IN a previous article we called attention to some of the liabilities of small families, and showed how these may interfere with the proper rearing and education of children, and thus tend directly to the increase of the great and growing army of vagrants and criminals now disgracing our boasted civilization. The subject is one of great importance, and may well occupy our further attention.

We take the broad ground that every child should be assured, not only proper food and clothing and what are called the necessaries of life, but suitable intellectual and moral training and whatever is essential to the development of the higher elements of his character; that in short, orphanage, in any sense of deprivation or destitution, should be impossible. This is carrying the idea of insurance a step further than is customary; but who will say the step should not be taken? The liabilities of children in a small family are like the liabilities of a house to be destroyed by fire, or a vessel to be burned or shipwrecked, or of a man to be stricken down by disease or maimed or killed by accident. Against the losses which would result from any of these things men secure themselves or their families, and are accounted wise. Families are now prosperous that might have been destitute, merchants now send ships to foreign parts whose entire wealth might have been sunk in the ocean's depths; even cities now flourish that might have been struggling to rise from their ashes, had not men taken advantage of the principle of insurance, which secures individuals against disaster and ruin by distributing their losses over a broad surface.

All see how beneficent a principle this is in its application to property; but how few think of its higher application. The common family may be destroyed by the death of one or both parents, by divorce, by drunkenness, by disease, by poverty, and by other agencies; and there is no provision for the losses—no institution, like the great Marine, Fire, Accident and Life Insurance Companies, that can make good to the children their loss of parental love and care; and the chances are that in the great majority of cases they will sooner or later train in the lowest regiments of humanity.

But what the one-man family cannot do, the broader organization of Communism can do. It can insure to children proper conditions of birth, education and training, and a proper material basis for life. A Community may of course itself fail, just as an insurance company may fail; but, other things being equal, its guaranty is as much better than that of a small family as its numbers are greater. Even in the ordinary business transactions of life the guaranty of a single individual, however worthy or wealthy, is often regarded as insufficient. Banks require that a note shall bear at least two well-known names before they will discount it; and certainly every child ought to have, as a security for the blessings of life, a greater organization than the small family. By that means, and that alone, can orphanage and its concomitants, paupers and tramps, be abolished.

LIEUT. CAMERON, the African explorer, thinks that the interior of Africa might be opened up to commerce with comparative ease, by means of the Congo and Zambezi rivers, both of which start from a common point about 15° south latitude, and run in opposite directions, one to the Atlantic, and the other to the Indian Ocean. MR. CAMERON is of the opinion that with some artificial aid, water-communication could be established across the Continent through these rivers, not far from the 10th parallel. A canal connecting the head waters of these streams would be necessary, and also locks round several falls; but the country which would by this means be thrown open to traffic is large and fertile, and the amount of water in these streams is sufficient to float a light draft steamer for nearly the entire distance. The water system of the interior of Africa, so far as known, is admirably adapted to facilitate internal communication, and will be a great civilizing agency in the future. We doubt, however, if building canals and locks in Central Africa will be a profitable commercial transaction at present, though there is a chance that it will prove an eligible investment for future generations.

AFTER so many years of waiting, it seems probable that the enterprise of cutting a ship canal across the Isthmus from the Atlantic to the Pacific will be attempted. The contemplated route is the one known as the Nicaraguan, by way of the San Juan river and lake Nicaragua; and the total distance from ocean to ocean is 180¾ miles. Of this, 63 miles will be on the San Juan river, and 56 miles on lake Nicaragua, leaving 61¾ miles as the actual length of the canal to be cut. It is thought that the work can be completed in five years, at a cost of about $66,000,000. Twenty locks will be required, as the elevation of the ground in the center of the Isthmus is 100 feet above the sea level. The neutrality of the canal will be guaranteed by treaty signed by the great powers, so that in case of war, no interruption to its free use will ensue. The completion of this work will effect a material change in the commerce of the world; as all the traffic of Europe with Australia as well as China and Japan will naturally pass through this channel, the route being considerably shorter than that *via* the Cape of Good Hope.

THE fight among the railroads for the Western freight continues lively, with no immediate prospect of abatement. The direct point of conflict at the present time seems to be that the roads terminating in New-York claim the right to bring freight from the West to the seaboard at the same rate per hundred as those having Baltimore and Philadelphia for their terminal points; while the Baltimore and Philadelphia roads insist upon adjusting the matter by a schedule having for its basis the respective number of miles which the freight is carried by each road. A glance at the figures representing these distances will show how important an issue this is, and will explain the pertinacity with which each combatant maintains his ground. The distance between New-York and Chicago by the New York Central and Hudson River R. R. is 979 miles, and by the Erie 956 miles; while from Philadelphia to Chicago by the Pennsylvania R. R. is only 823 miles, and from Baltimore to Chicago by the Baltimore and Ohio R. R. 839 miles. The difference in distance from Chicago to the seaboard between the route *via* the New York Central and Hudson River R. R. and that *via* the Pennsylvania R. R. is something over 150 miles; a difference which, if all eastward bound freight were paid at a given rate for every mile carried, would turn away from New-York to the nearer shipping-ports every bushel of grain and every pound of merchandise exported to Europe from the West. New-York city is unwilling to lose this export trade, and so encourages her railroads to adhere to their resolution; while the New-York roads know that if they fail to meet this issue firmly, they will lose an important part of their carrying trade. Hence the fierceness of the struggle, which, as respects both magnitude and duration, is already unprecedented in the history of American railroading. In this quarrel, however, the New-York roads are operating at a decided disadvantage, owing to their increased mileage over the Philadelphia and Baltimore roads. The present rates of freight between New-York and Chicago are so low as in all probability to be unremunerative; and therefore every pound of freight between these two points is carried at a loss, so long as the present tariff holds. The rate, however, is so near cost as to render it probable that the Philadelphia and Baltimore roads can do the work at a small profit. That is to say, the difference of from 120 to 150 miles in the distance over which the freight is carried by the competing roads, makes the transaction in one case a profitable, and in the other a losing one. This loss, in the case of the Erie and the New York Central roads is made up by their large local traffic, upon which there has been no reduction of rates; so that on the whole these roads are not losing money, and can afford to carry on the struggle indefinitely, or at least, so long as the managers are content to put up with the diminished yearly surplus which results from the contest. An unpleasant feature of this war to those doing business in towns between New-York and Chicago is the stiffening of local rates at intermediate points. It is not consoling to read about cheap freights, and then to be obliged to pay a higher price for 40 or 50 miles of interior transportation than for the entire distance between New-York and Chicago, and to feel that one is forced to this in order to enable the through lines to keep up their ruinous competition. Those who are in

this predicament (and their name is legion) should pray for the success of the Cheap Freight Association, whose primary object is, to induce the State Legislatures to establish a uniform rate of mileage, by means of which all freight will be regulated by a fixed tariff, to be determined by the carrying distance.

SHADOWS.

BY AUGUSTA C. BRISTOL.

'Tis well that each life has its shadow!
The flower long exposed to the ray
Of the radiant sun of the summer,
Will languish and wither away;
But when the dim gloom of the evening
Embraces each tendril and stem,
There falls on the breast of the blossom
A cooling and life-giving gem.

Thus, when we have lived in the brightness
And sun of Prosperity's hour,
The soul is too weak to inherit,
One half of its God-given dower.
But when the dark shades of Misfortune
Are gathering thick overhead,
Upon the faint spirit, the dew-drops
Of trust and religion are shed.

THE SOUTH UNION SHAKERS.

Communism in a Slave State---Colored Shakers---Experiences during the War---the great Kentucky Revival.

[Editorial Correspondence.]

South Union, Logan Co., Kentucky.

I HAD been told that the Southern Shaker Societies are less progressive than those of the Eastern States, and that I would find things less orderly and attractive; but for all that, I am greatly impressed with the neatness, order, and comfort which prevail here—all the more so perhaps from having recently visited Communities and villages that strongly contrast with South Union in these respects. There is, to be sure, no house here that rivals the large brick dwelling now erecting at Mount Lebanon, which is to be lighted with gas, heated with steam, and furnished with such luxuries as marble wash-basins; and whose cellar floors, made with the best English cement are as smooth as slate and hard as stone—the completed structure to cost, it is estimated, not far from $50,000. Nor is there any barn here that will compare favorably with that biggest barn of two or three States, built of stone at Mount Lebanon under the personal superintendence of Elder Frederick Evans, and costing $20,000. But I find here a pleasant village, with many brick houses, and all in a good state of repair and paint; well kept fences, and nothing that suggests rack and ruin or shiftlessness.

The South Union Society owns between five and six thousand acres of fertile land, the great part lying here in one body. It has a wide reputation for its fine Short-Horn cattle and other stock; and if an occasional hog is seen in their street he is not a long, lank and lean native, but a well rounded and well marked Berkshire. The garden-seed business was carried on here on a large scale for fifty years, but has declined latterly, and now fruit-preserving is in the ascendant. The Society has a large grist-mill, run by both water and steam-power, having facilities for grinding seventy-five barrels of flour in twelve hours.

The fact that South Union is located in one of the old Slave States gives it a peculiar interest. One is naturally curious to know how Communism flourished alongside of slavery, with which institution it of course had nothing in common; but it prospered all the same, and had no more trouble with its neighbors, that I can learn, than any of the Societies in the Free States. Its original members were in part slave-holders themselves; and their first work was of course to set the bondmen at liberty. Many of the liberated slaves followed their masters into the Society; and there was here at one time a family of colored Shakers, forty in number, with a colored Elder at the head. But it was evident, from the story of the Elder who related to me their experience, that it was more difficult for the negroes than for their former masters to conform to the Shaker standard of self-denial. Most of them "fell from grace," and there are now only a few colored members, and no separate family of negroes.

During the war of the rebellion this Society probably wished it was north of the Ohio. Both Union and Rebel soldiers made this a stopping-place, and the Shakers gave "aid and comfort" to both sides. There was some skirmishing on their own grounds; but they themselves were generally well treated, scarcely receiving a word of insult. "When the soldiers came in large numbers," said Elder Rankin, "I would say to them, 'Boys, you shall have something to eat as soon as the sisters can prepare it; and, as there are a good many of you, you must be patient;' and that was enough to keep them quiet, whether Rebels or Union soldiers." The members name one hundred thousand dollars as the sum of their losses during the war, not including their bad debts.

The interest with which the visitor regards South Union is also enhanced by the fact that it owed its origin to the great Kentucky revival, which had its chief center of interest not far away. This was one of the most remarkable movements ever seen in this or any other country. It continued several years and embraced all classes in its sweep. The physical phenomena which accompanied it were peculiar and often startling. People were thrown into convulsions, and made outcries horrible to hear; fell down in swoons; or were seized with "jerks," and compelled to dance, or "be jerked about like a cock with his head off." Many would lie apparently dead for a considerable time; and it is said that at one place, to prevent those apparently dead "from being trodden under foot by the multitude, they were collected together and laid out in order in two squares of the meeting-house; which, like so many corpses, covered a considerable part of the floor." Many thousands took part in this great revival. It seems to have been an outbreak from the Hadean rather than the Heavenly world, and akin to modern Spiritualism; but whether from the lowest or highest sphere, it made men feel how powerless they are in the hands of the invisible forces, and how important it is that they should live holy lives. Mother Ann Lee had predicted that a great work would be done in the South West; and in 1805 three messengers—John Meacham, Benjamin S. Youngs and Issachar Bates—were, we are told, "chosen and sent by the movings of the spirits and union of the Community, from the Church at New Lebanon, to the people of the revival in Kentucky and the adjacent States." These men were received by some as messengers of the gospel, who came bearing "glad tidings," and declaring the only true way; and in a short time, as the result of their mission and labors, Shaker Societies were founded in Kentucky, Ohio and Indiana. There are members here whose parents were active in that revival and who helped to organize this Society.

South Union had, fifty years ago, between 350 and 400 members. At present, I am informed, there are about 190—at least 30 having left within the past year.

The leaders of the Society are all well advanced in life. The Minister, Harvey L. Eades—whose learning and logic have made him widely known—is sixty-nine. His study shows that the leading Shakers at least can gratify their taste for books, and his conversation shows that he has taken pains to inform himself on the great subjects which are engrossing the attention of scientific men. One of his literary efforts was an attempt to set President McCosh right in his controversy with Tyndall. The Elders are still older than the Minister—one being seventy-four. Elder Solomon Rankin I found a very genial old gentleman, and full of reminiscences of the early life of the Society. He told me stories of the Kentucky Revival; stories of the early hardships of the Community; of their life in log-cabins; pointed out to me their first Church, built in 1810; and the oaks which shaded Henry Clay when given a public dinner by the people of this section.

He, too, recounted the late losses of the Society—the destruction by fire of their woolen factory and grist-mill (the latter is now replaced by a building of stone and brick with tin roof), and of a barn two or three years ago containing 1,500 bushels of wheat, and of still another barn a year ago last spring. These fires they suppose to be the work of incendiaries. One scoundrel, "fit only for the penitentiary," on being turned out of the Society vowed vengeance; and a night or two afterwards a barn was burned. It is natural that they should couple the two things together.

The Shaker Societies are learning by much hard experience the folly of keeping open doors. Many are thoroughly sick of it; but the idea still prevails at South Union and perhaps in Shaker Societies generally, that they must give every one a trial who professes to want to live a better life. Of course they take in many miserable characters; and it is a wonder—almost a miracle—that have maintained their standard of morality so long and so well. But the time has been when the Shakers did not place their principal reliance upon the mere profession of candidates; Mother Ann at least had a power of clairvoyance that enabled her to detect and expose insincerity in a manner that astonished and put to shame those who sought to conceal from her their blackest crimes. How much reliance is now placed upon this agency by her successors I have no means of determining—I think but little. Great confidence is however felt in all the Societies that the test of practical experience will soon reveal a man's true character; and of this there is little room for doubt. No one can make a greater mistake than in supposing he can conceal his "true inwardness" and lead a happy life in a Shaker Society (and for that matter in any Community) while he is not in harmony with its fundamental principles, and has not sincerely at heart the same objects that built up the Society and control its leaders. He will find himself rowing up stream against both wind and tide.

W. A. H.

SPIRITUALISTIC.

THOSE who depend on the daily newspapers for a correct knowledge of what is going on in the world need not flatter themselves that they know all that happens. There are many unfashionable and unpopular things going which these self-styled independent and impartial journals omit to notice or steadily misrepresent. This is the case with recent occurrences in England, by which Spiritualism has been brought into unusual prominence in the public mind. The New-York papers, which seize with avidity every scrap adverse to Spiritualism, publish one side of the controversy but fail to even mention any thing on the other. The only exception to this course which we have noticed is the *Daily Graphic*, which occasionally has a word in favor of fair discussion; but even this journal has not given its readers an account of the real state of the case in England. This can only be learned by those who read the weekly Spiritualist papers. The American public, relying on the New-York newspapers, has probably an idea somewhat like this: By some trick of the Spiritualists the subject of Spiritualism was brought up in the Glasgow meeting of the British Association for the Advancement of Science, and consequently the "discussions of the British Association were degraded" and subsequently Dr. Slade, who was coining money by the credulity of many people in good society, was thoroughly exposed by Professor Edwin Ray Lankester. According to the independent papers, Spiritualism, by this exposure, "met its Waterloo," and Dr. Slade was "laid in the large cemetery of medium reputations." Constant references are made to the downfall of Slade and the utter discomfiture of Spiritualism, and finally we have telegraphic news that Dr. Slade has been arrested on charges of vagrancy and conspiracy to defraud, preferred by Prof. Lankester.

Now if the above represents the real state of the case, Spiritualism must indeed be on its last legs; but one who has other sources of information than the independent press cannot but draw the conclusion that Spiritualism was never so near conquering the opposition of the intelligent classes and the foremost workers in science as at the present time. To show that this is not a mere matter of opinion it may be interesting to go back to the meeting of the British Association and make some extracts from the proceedings and from the subsequent newspaper controversy which will set the matter in an impartial light.

In the first place with regard to the introduction of Spiritualism at the Glasgow meeting Prof. Lankester lays it to Alfred Russell Wallace, whose conduct, he says, is "more than questionable." Mr. Wallace replies to this charge in a letter to the London *Times* dated, Glasgow, Sept. 18, in which he says:

"In the *Times* of the 16th inst., Prof. E. Ray Lankester states that I am personally responsible for the reading of Prof. Barrett's paper before the Anthropological Department of the British Association, and that my supposed conduct is 'more than questionable.' May I be allowed to show that this accusation (for such it amounts to) is wholly without foundation?

"The paper in question was brought before the Committee of Section D by the Secretary, before which time I had never seen it. A member proposed that it should be reported on, but after a full discussion this was negatived. The paper then passed to the Departmental Committee, where it was again discussed, and, on division, was left to be read in due course. Professor Lankester is evidently ignorant of the fact that the reading of this paper was decided after a vote taken in two committees, and he was therefore not justified in making the unqualified statement that 'in consequences of the more than questionable action of Mr. Alfred Wallace, the discussions of the British Association have been degraded by the introduction of the subject of Spiritualism." As to Prof. Lankester's opinion as to what branches of inquiry are to be tabooed as 'degrading,' we have on the other side the practical evidence of such men as Lord Rayleigh, Mr. Crookes, Dr. Carpenter and Col. Lane Fox—none of them inferior in scientific eminence to Prof. Lankester, yet all taking part in the discussion, and all maintaining that discussion, and inquiry were necessary;

while the close attention of a late President of the Association, and of a crowded audience, showed the great interest the subject excited."

Prof. Barrett's paper, above referred to, was a very interesting one and is published in full in the *London Spiritualist* of Sept 22d. No abstract of it of any consequence has thus far appeared in this country, as we are aware. After discussing some interesting questions in mesmerism and criticising Dr. Carpenter's position as taken in his book on "Mental Physiology," Prof. Barret gives the following account of rapping phenomena as observed by himself:

"About twelve months ago I was told that the daughter of a gentleman of good position in society, a child not quite ten years old, was troubled with knockings, for which no cause could be assigned. These sounds came on whenever the child was in a passive condition, and apparently displayed some intelligence, as they would keep time to a tune, or by rapping at certain letters, would spell out words. As the family were living in my neighborhood, I made their acquaintance, and obtained permission to examine these mysterious knockings. I found that, *in the full glare of sunlight*, when every precaution to prevent deception had been taken, still these raps would occur in different parts of the room, entirely out of reach of the child, whose hands and feet I was watching closely. A dozen times have I tested the phenomena in every way that the ingenuity of skeptical friends could suggest, and the result was that I could come to no other conclusion but that the sounds were real *objective* raps, displaying intelligence, and yet certainly not produced by any visible cause. I have often had the sounds occurring on a small table, above and below the surface of which my hands were placed, and have felt the jarring of the taps on that part of the table inclosed between my hands.

"I have taken skeptical friends to witness these phenomena, and their testimony agrees with mine. It must be borne in mind that the conditions of the experiment are singularly unfavorable either for fraud or hallucination. To avoid the possibility of the former I have held the hands and feet of the child, and still obtained the knockings; they have occurred on the lawn, on an umbrella, far removed from the possibility of deception by servants. Then, again, the impressions made on the senses by the bright sunlight, conversation, and movement, were perpetually correcting any tendency to fall into a state of reverie, even had I not specially guarded myself against this danger. I can give no explanation of the occurrence, but it is a curious fact that these manifestations, after rising to a maximum, in the case of this child, gradually faded away, and now have entirely ceased. All that can be said concerning the child is that her health is stronger now than when subject to this curious malady. Were it imposture on her part, she would be more likely now to produce these manifestations, as the interest of friends having been excited, temptations to deceit through desire for notoriety are stronger now than during the time of my investigation, when scarcely any one outside her family circle knew of the facts. I think it is my duty to put on record the facts I have narrated."

He also referred to phenomena obtained through Dr. Slade. He further says:

"Is it not possible that there may be *some* foundation for the stories of occasional supernatural irruptions into the present visible universe? I do not here refer to the great mysteries of religion, but to the numberless cases which float in families wherever you go; many, no doubt, are sheer hallucinations, but still a formidable residue exists that cannot be explained. The manly, straightforward course seems to be to appoint a committee to inquire into the matter leisurely and systematically, and not to allow thousands of people to be deluded by the matter, if a scientific explanation is possible. Dr. Carpenter, it is true, has expressed the reason for the rejection of these phenomena by scientific men in the following words:—'If either our own senses or the testimony of others informs us of something that is entirely inconsistent with inherent possibility, we refuse to accept the information, feeling assured that a fallacy must lurk somewhere, (p. 631). Let us test this reasoning by a supposition: Suppose the sense of sight was given to only one individual, and he were to assert that he could perceive objects a mile distant, this would be inherently impossible to everyone but himself, but not necessarily untrue because of this. Again, suppose no meteorites had ever fallen to the earth's surface till last year, and some one or more were to assert that such a fall had then occurred; this would be inherently impossible, but in time would be accepted by the multiplication of testimony of similar falls. Now, as regards the extraordinary phenomena that I have just described, testimony to their reality is multiplying so rapidly that those who have never witnessed the phenomena will find it extremely difficult to withhold their belief that there is a foundation for this abundant and consentaneous testimony."

The discussion which followed the reading of Dr. Barrett's paper is given verbatim in *The Spiritualist*, and is interesting reading for any one who wishes to keep up with the progress of this controversy. The most important part is that in which Dr. Carpenter explains his views, which are much the same as those laid down in his work on "Mental Philosophy," with the exception of a manifest tendency to concede more than heretofore to the Spiritualists. Their extraordinary stories do not seem quite so extremely foolish to him as to the more violent anti-Spiritualists, and he takes pains to correct the impression that he is unwilling to investigate. He says in reference to Dr. Slade:

"However, I went to Dr. Slade, and I do not hesitate to say that I saw things that very much astonished me; and I will further say, I told Dr. Slade at the end of our meeting, 'If you will come to my house, I shall be extremely glad to go into this matter further.' (Hear, hear.) As I wrote to the gentleman who brought me into communication with Dr. Slade, I will spare neither time nor money to get to the bottom of this, and that, I think, will show you I, for one, am by no means indisposed to try to get to the bottom of it."

Aside from these references we have no published account of Dr. Carpenter's interview with Dr. Slade, although in the *Times* controversy Professor Lankester says that Serjeant Cox begged him to go and see the medium Slade, and informed him that "so distinguished a man as Dr. Carpenter had confessed himself as very much shaken by what he had seen in Slade's presence." Serjeant Cox himself in a letter to the London *Times*, describes the slate-writing which occurred at his interview with Dr. Slade and makes a reference to Dr. Carpenter by which it appears that he, Dr. Carpenter, got writing on a slate brought by himself, and says further: "I can only repeat what Dr. Carpenter has stated of his own visit—that I could detect no imposture, nor find any explanation, mechanical or otherwise, either of the writing, the rapping, the floating chairs, or the hands."

As Dr. Carpenter said in the discussion at Glasgow that Slade "was still upon his trial," it is probable that he will continue his investigations and that we shall have before long a report of all his proceedings, adverse or otherwise.

As to Prof. Lankester's alleged exposure of Slade, there seems to be great room for doubt as to what really occurred, and on reading Prof. Lankester's letter to the *Times* with that of Dr. Donkin, and Dr. Slade's reply in the *Times*—which last has not been referred to in this country by the papers which eagerly published the exposure—it seems probable that Prof. Lankester rushed into print with too much haste; but as he has followed the matter up by having Dr. Slade arrested, the matter in dispute must be left until we hear further details. The following extract from a subsequent letter to the *Times* shows Prof. Lankester's animus:

"The real question to be investigated in this matter is not 'By what strange agency are these spiritualistic marvels brought about?' but 'How is it that apparently sane persons believe that the Spiritualists' tricks are marvels due to a strange agency?' The answer which all history and experience gives to the latter question is to be found in the existence of an unexpected amount of credulity and incapacity for observation, and of an unexpected amount of impudence and mendacity.

"To convict the Spiritualist impostor one must not approach him with theories based on 'recondite principles of modern science,' nor should one put him on his guard as though an honorable contest were in hand, but his habits and methods should be as minutely and covertly investigated as those of some elusive wild beast, and then at the right moment he may be seized and brought to the light 'taken in the act.'"

The rancor evinced in this letter is shared by a large class of newspaper men, who, in the violence of their opposition to Spiritualism, do not hesitate to assail the personal characters of its most worthy representatives. Thus Moncure D. Conway, in a letter to the *Cincinnati Commercial* says:

"Wallace and Crookes have investigated Slade's tricks, and lately, when the so-called Spiritualistic phenomena were discussed in the Anthropological Section of the British Association, Mr. Wallace presided, and Mr. Crookes made a speech defending the 'phenomena.' Wallace also spoke, sanctioning Slade, and in his vehemence casting an aspersion on the late Sir James Simpson, who placed a five hundred pound bank-note in a safe, to be given to the person who discovered its number, and which no Spiritualist or clairvoyant ever claimed. Wallace, in reply to Dr. Carpenter's mention of this, said, 'What proof have we of the existence of such a note?' and he went on too far, as was shown by the general cheering as Dr. Carpenter resented this insinuation against the honor of a dead friend. Such an insult to the memory of such a man as Simpson does not reflect any credit on Wallace's own character for integrity, which indeed, had previously been tarnished. But the downfall of Slade brings Wallace, Crookes and Prof. Barrett, who read the paper on the subject at the British Association, into a disgrace from which they can never recover. The Slade tricks are so obvious, so penetrable by the most ordinary tests, that these gentlemen stand convicted of either culpable negligence or connivance, and in a man of science one sin is as bad as the other. They have indeed been tending downward in the confidence of their former friends for a long time, and they do not, either in general or scientific estimation, stand in a position at all equal to that of the distinguished professor of zoölogy and the physician of Westminster Hospital, who yesterday laid Dr. Slade in the large cemetery of medium reputations."

This charge that Wallace and Crookes have been "tending downward" and that they do not either in general or scientific estimation stand in a position equal to Dr. Lankester is without foundation. Scarcely any two prominent scientific men have received so many compliments for hard work accomplished during the past year as Messrs. Wallace and Crookes. Mr. Crookes's radiometer has called forth praises of his ingenuity and accuracy of research from every quarter, while Mr. Wallace's new book on the "Geographical Distribution of Animals" is stated to be a work of high importance. Thus Prof. Newton, in an address to the Biological section of the British Association says:

"But what I have now to speak of is a matter that will, if I am not mistaken, in after ages characterize the present year as an epoch in the history of our sciences inferior only in importance to that which marked some eighteen or nineteen years ago the promulgation of a reasonable Theory of Evolution by Mr. Darwin and Mr. Wallace. And while it is to the latter of these two naturalists that we owe the boon that has recently been conferred on us, it is unquestionably from the former labors of both—united yet distinct—that the boon acquires its greatest value. Without those far higher, far wider views which the Theory of Evolution enables us to take, the serried array of facts that bristle throughout the two volumes of the "Geographical Distribution of Animals" which Mr. Wallace has just published, would have been but a comparatively meaningless aggregation of statements—the evidence no doubt of labor almost unsurpassed, the accumulation of much that is curious and of much that is suggestive, but, taken all in all, as serving to an unintelligible or insignificant end, if to any end whatever that was not misleading. As the case is, the result is very different. * * * * * *

"Of the care and labor which the author of this work has bestowed upon it, no one here I venture to think, has a better right to speak than myself, because it is not very long ago that I attempted a dissertation on the geographical distribution of a single class of animals. Though it was the class with which I am most familiar, and though in my attempt I had the invaluable assistance of Mr. Wallace's manuscript at my side, which cleared my way through many obstacles, still I found the task one of enormous difficulty, and one which I at times almost repented that I had undertaken; yet Mr. Wallace has treated not of birds only, as I did, but of mammals, amphibians, reptiles, and freshwater fishes—to say nothing of the most telling families of two orders of insects, with the molluscs so far as they were available for his purpose. There is nothing that in turning over the pages of these volumes so much strikes one as the energy they evince on the part of their author. Those who have been most accustomed to the literature of zoology must admit that there is scarcely any book with which "The Geographical Distribution of Animals" may not, in respect of hard and honest work, be advantageously compared. It deserves to bear good fruit; and I am greatly mistaken if it will not do so. From an educational point of view, it can hardly fail to be of the greatest service."

CIRCULAR OF THE COMMITTEE OF ICARIAN PROPAGANDA.

Icaria, Oct. 1, 1876.

DEAR SIR:—In its session of August 19, 1876, the General Assembly of the Icarian Community, by a unanimous vote, instituted a "Committee of Communistic Propaganda."

As its title indicates, this Committee has the mission to propagate, to affirm and to defend the great principles of Community of goods based upon fraternity of men and people, that is to say, the Icarian doctrine.

Hitherto, many serious inconveniences have kept Icaria in a silence, the prolongation of which seems to her a great obstacle to the success of the aims she has pursued for 28 years amid thousands of obstacles. Therefore she now raises her voice to remind the world of her existence, and to bring to the remembrance of the oppressed by capital the great social problem which she proposes to solve by the complete emancipation of workingmen through Communism.

Icaria's object, its principal condition of being, is a theoretical and practical demonstration of the powerfulness of the principle of human unity and solidarity. It will prove, by experience, that Communism is realizable, and that it is the fittest system of social organization to secure happiness for each and all.

Our work of propaganda will attain, in the United States as well as in Europe, all the development that it deserves, if, by their participation, some fellow-citizens consent to serve the cause of humanity as Icarian correspondents.

Such praiseworthy strivings will certainly be encour-

aged and seconded by all noble and generous hearts, and it is to obtain your kind assistance that the Icarian Committee address themselves to you.

In case of acceptance, your part of the work will be light and easy. It consists in forwarding us, when it suits you, the principal tracts of the social movement that is going on in the city that you inhabit or in the sphere of your relations and acquaintances, and to send us all the articles, editorials, pamphlets commenting, attacking or approving Communism in general or the Icarian system in particular; and also in the transmission of such other information of interest to Socialists as you may obtain.

With our thanks receive our fraternal salutations,

E. Peron,
Secretary of the Committee of Icarian Propaganda.

A. A. Marchand,
President of the Icarian Community, Icaria, Corning, Iowa.

PINE NUTS.

As we walk under the noble pine, among the dry, rattling cones, we can hardly believe that there are varieties of this useful and beautiful tree that yield pleasant and nutritious nuts. The *American Cyclopædia* names quite a number of varieties in different parts of the world, some of which not only furnish enjoyable delicacies for the desert regions, but form an important item of food for the natives. Among these, are the sugar-pine of California and the Rocky Mountains; two varieties of the stone-pine of Southern Europe, described as yielding filbert-like nuts with thin shells and sweet, pleasant kernels; the edible, or nut-pine of Mexico; the *Pinus monophyllus*, Torrey, of California; and the Neoza pine of the Himalaya. Sabine's pine of California also, the Cembran pine of Siberia, and the Rocky Mountain white pine, are all described as belonging to the nut-bearing branch of this interesting family of trees.

A method of grafting the tender pines upon the more hardy, is also given. It might be possible to graft nut-bearing pines upon some of our natives, as the best nuts of deciduous trees are often grafted upon more hardy stocks. Shall we experiment till we succeed, so that our tables may be adorned with all the best and most attractive varieties of nuts? Who will take the lead?

C. E.

SCIENTIFIC ITEMS.

—The rays which we see around distant lights and the stars, are not caused by any peculiarity of the light coming from them, but by the radiating structure of the crystalline lens of the eye.

—The earth is solid to the center, not a solid shell surrounding a fluid nucleus, as formerly supposed.

—Sir William Thomson says that, from recent calculations on the effect of slight changes of shape in the earth's figure caused by the upheaval of continents, it is highly probable that the earth's axis of rotation may have been in ancient times very far from its present geographical position and may have gradually shifted through 10, 20, 30, 40 or more degrees.

—Mr. George Smith, the Assyriologist, who recently died at Aleppo after returning disheartened from an unsuccessful expedition in the Euphrates valley, was sometimes called the "intellectual pick-lock," on account of the marvellous genius he possessed for translating hieroglyphics.

—Previous to 1868 madder was imported into Great Britain at the rate of 15,000 tons per annum, worth about £1,000,000. In 1868 a chemist discovered an artificial method of manufacturing the coloring matter of madder from coal tar. The importation of that product has fallen during 1876 to 3,600 tons, worth £140,000. The whole quantity of madder grown in all the madder-growing countries of the world prior to 1868 was estimated to be 70,000 tons. The artificial color is now manufactured to an extent equivalent to 50,000 tons.

—M. Leverrier thinks there may be two planets between Mercury and the sun and that some of the discordant observations of transits on record can be thus explained.

—The earth is not a true time-keeper. The rate of rotation on its axis varies occasionally. It lost seven seconds from 1850 to 1862, and from the latter date to 1872 it gained eight seconds. Its average rate of rotation is now 11½ seconds per annum slower than on March 19, 771 B. C., the day on which an eclipse of the moon was seen in Babylon, commencing "when one hour after her rising was fully passed."

—The true zebra has within the last twenty-five years become extinct.

OUR SCHOOL-GIRL

She begins to flit about the streets again in these early October days, by all odds the most picturesque object to be seen in them. Her cheeks are tanned by the country air, her eyes bright, and step and gesture the freer for long practice out of doors. She chatters as she goes with her bosom friend, is not above a bit of hearty fun, and lingers longingly at every pie and candy-shop window. Beside her sister, the thorough-paced belle in the coupé yonder, she is a thorny bud just plucked compared to the same rose mounted on a wire and doing duty in a gilded boquet holder. Critical eyes detect, however, that the bud has already begun to wilt and to give signs of over-heating in ball-room air. The boy, her brother, tramps on through the crowd, regardless of observers; but if a man's eye falls on our school-girl, she grows instantly self-conscious from tossing head to mincing feet. Her dress, now that we look closely, is a strict copy of her sister's—frills, hampering skirt, high torturing heels, and all. Her talk with this twin friend, could we hear it, is a series of confidences about some new lover with whom she waltzed last night, or an anxious discussion of the fall style of hats, or the social standing of the new girls at school. Incipient passion, fashion, the vulgar twaddle of that most vulgar of all rulers, "Society," are the ideas which fill the brain behind that pretty show of pink and white innocence. We might content ourselves with the sight of the pretty pink and white, careless that it hid all manner of stale and useless foolishness, were it not that these girls are the wives and mothers of the fast-coming years. That she is at fourteen a sad little flirt, careless of every thing beyond beaus, and the knowledge of all that a girl in her station ought to know, is not of so much importance; but that at forty-five the mother of growing boys and girls should be destitute of common sense, delicacy, and religion, matters much to her own household and to the the country.

The girl's mother, this October morning no doubt means to make of her daughter a good and useful woman. She is not of that extreme class who choose a school because of the fashionable acquaintances her child will make there. She is particular in finding good teachers, in urging the girl to study, in leading her whole family to church and Sunday-school. Meanwhile she is on nettles hourly lest her own dress and her daughter's should not be "in the style." * * * * She makes each child on Sunday drop money in the poor-box, and teaches them how "blessed are the poor in spirit," while through the whole week her every word and action are based upon views of life mean and meager and false. The world into which she leads her children outside of the church doors is made up of carking cares for money and a tawdry anxiety for appearances; its God is in reality not the lowly Divine Master, but "Society," the poor little clique which she has chosen for a ruler.

How are we going to help this matter? How do we propose that our school-girls shall be rescued from the vulgarizing, enfeebling influence, the universal love of show and sham which has well nigh wrecked the whole country in the last five years. The only hope is in their mothers. * * * * If any well-meaning but foolish mother will read a chapter each day in the old-fashioned Book on her dressing-table, heartily striving to comprehend it, she will rise to higher levels of thought and action. The cure is an old one, almost out of date, but a certain one.—*N. Y. Tribune.*

A would-be school teacher in Toledo recently replied to a question by one of the examiners: "Do you think the world is round or flat?" by saying, "Well some people think one way and some another, and I'll teach it round or flat jest as the parents please."

During these cool, breezy mornings, when the air seems fresher and the fields are bespangled with dew-diamonds, when all Nature seems to invite man to a romp, how pleasant it is, just as the first streaks of daylight steal through the shutters, for the refreshed, reïnvigorated sleeper to turn over in bed, and take another nap.

A farmer, the other day, wrote to a New-York merchant, asking how the former's son was getting along, and where he slept nights. The merchant replied, "He sleeps in the store in the daytime. I don't know where he sleeps nights."

The death is announced of the celebrated Dutch pianist, M. Ernst Lubeck.

Mr. Maurice Strakosch declares that he is going to build an opera-house in San Francisco that will cost $1,000,000, and a large concert hall in Chicago.

Rossi, the tragedian, according to the wish of his American manager, postpones his visit to America until September of next year.

An Antidote to Poisonous Mushrooms.—The *Sanitary Record* says: Professor Shiff, of Florence, has demonstrated that the non-eatable mushrooms have a common poison, muscarina, and that its effects are counteracted either by atropine or daturine. Italian apothecaries now keep these alkaloids in the rural districts where the consumption of the non-edible fungi is apt to occur. The hint is worth taking in England, where deaths from eating unwholesome fungi are by no means unfrequent.

SUMMARY OF NEWS.

HOME.

John D. Lee, the leader in the Mountain Meadow massacre of 1857, has been sentenced to be shot on the 26th of Jan. 1877.

Mr. John F. Cleveland, the brother-in-law of the late Mr. Greeley, and assistant editor on the *Tribune* for over thirty years, died in New-York on the 9th inst.

The Citizen's Committee, appointed at a meeting held at the Cooper Institute, and attended by over seven thousand citizens, have tendered the nomination for Mayor of New-York city to Comptroller Green, which he accepted.

A slab of sandstone was recently found at North Canton, Connecticut, on which were the prints of a bird's track and beside them, so it is said, that of a human foot measuring eleven inches long, and varying in shape only in the length of the great toe, which was much shorter in comparison with the length of the others.

Unimproved real estate, in New-York city, is at present valued very low, as was shown by a recent sale of three lots on the Boulevard, one of which was a corner lot on one hundred and second street. These lots only brought $10,025 or about $3,341 each. At the ruling prices of 1870 they would have sold for four times that amount.

The result of the elections in the three States of Ohio, Indiana, and West Virginia have not changed the prospects of either political party, to any great degree. Ohio elections were in favor of the Republicans. They also gained four congressmen in Indiana, and the Democrats elected their entire State ticket by a small majority. In West Virginia the election was in favor of the Democrats.

The Reading Coal Company of Pennsylvania have chartered a vessel to convey a cargo of coal to Rio Janeiro. This move is in consequence of the fall in prices of coal in the home market, and to ascertain whether a market for anthracite coal in South America can be obtained. This coal is beginning to replace bituminous coal in Cuba and San Francisco, and the present move will prove whether it will do so in South America.

The famous Bay Psalm Book, was sold at auction a short time ago for the sum of $1,025. The book originally belonged to Rev. Richard Mather, one of its authors. It was the first book printed in America, and is dated at Cambridge, 1640. In 1758 it was bequeathed to the Old South Church by Thomas Prince. The church retained the volume till the year 1860, when it was given to the late Nathaniel B. Shurtleff, and was offered for sale in October, 1875. The deacons of the Old South Church obtained an injunction on its sale, but this injunction was dissolved by the Massachusetts Judicial Court, and the book was purchased by Sydney S. Ryder of Providence, R. I.

During the voyage of the *Polaris* in the Arctic seas over two years ago, a part of Capt. Hall's company became separated from their vessel and the United States Government sent the ship *Tigress* to their relief. Lieut. W. A. Mintzer, while on the voyage of the *Tigress*, discovered signs of mica and graphite along the shores of Cumberland inlet. On his return he obtained the attention of a few capitalists in Philadelphia, who became interested in his discoveries, and finally, about a year ago, chartered a small steamship, and sent Lieut. Mintzer on a voyage of exploration. The results of this exploration were so satisfactory that, Lieut. Mintzer, with the financial support of his Philadelphia friends, purchased and fitted out the top-sail schooner *Era*. On the 5th of June last, she sailed under command of Captain James Buddington, whose previous knowledge of Arctic navigation, was well known, with a crew of thirty men, including Esquimaux Joe, who was with the party that were separated from the *Polaris*. The *Era* touched at Newfoundland on its return, where Lieut. Mintzer left it and proceeded to Philadelphia with a few ornithological and other specimens for the Smithsonian Institute, but as yet refuses to state the results of the voyage, as to the amount of mica or graphite obtained, or the extent of the deposits of those minerals about Cumberland Inlet. The truth about these facts will be looked for with considerable interest, as few mines of either exist in the civilized parts of the world, and as mica in good-sized plates for stoves is worth about $10 per pound, and the supply of graphite is not large; this discovery may lead to a remunerative business, though the storm and hardships of Arctic voyages may retard its growth somewhat.

FOREIGN.

The French Senate and Chamber of Deputies have been summoned to meet on the 30th inst.

The Duke of Abercorn has resigned the Viceroyalty of Ireland, and will be succeeded by the Duke of Marlborough.

The Montenegrins attacked the Turkish force under Moukhtar-Pasha and compelled them to retire to the frontier. The Montenegrins occupied Trebinje and Ljubinje, thus cutting off the Turks from reïnforcements.

The Spanish Government has decided to send Gen. Martinez Campos, with 14,000 troops to Cuba, to be followed if necessary, by 30,000 more men. It is also reported that Gen. Jovellar will continue in the Captain-Generalship of the island, under orders of the Commander-in-Chief, Campos.

At a meeting of the Extraordinary Council of Turkey, held on the 10th inst., it was decided that the Porte should make known to the powers, on what conditions it would accept an armistice. These conditions are, that the armistice shall continue for six months, as six weeks, the time proposed by the powers, would not put them in any better conditions to prosecute the war, in case the attempt to settle the difficulties peaceably should fail, and would compel the Turks to renew the struggle during the rough winter weather. Whereas an armistice of six months would allow the Porte to subdue the excitement of the Mussulmen, and give sufficient time to thoroughly study the conditions on which peace can be established, and the necessary reforms to be made in the government of the Empire.

The offer of six months armistice made by Turkey will not be accepted by the Servians. This decision was made by a Servian Cabinet Council, on the ground that Servia could not maintain its large army through the winter, with the additional burden of the support of the many refugee families now dependent on the Government.

SOCIALISTIC NOTICES.

The Publishers of the AMERICAN SOCIALIST *will print as advertisements any respectably-worded notices of Communities, Coöperative Societies, or new Socialistic ventures, with the distinct understanding that they do not thereby assume any responsibility as endorsing the character, moral or financial, of such organizations. The rate for these notices is one cent for each word, each insertion, cash in advance.*

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